

TO THE WORSHIPFUL THE
MASTERS of the **BENCH**
 OF THE
 TWO HONORABLE SOCIETIES
 OF THE
T E M P L E.

GENTLEMEN,

I TAKE leave to present you with the following discourse, published in compliance with your united request, which I shall ever look upon as a command.

A 2

Your

Your kindness to me on all occasions, since I had the honor and happiness of residing amongst you, encourages me to believe that this small offering may meet with a favourable acceptance.

The variety of topics it contains, and the great importance of the cause it defends, under your sanction and recommendation, cannot fail to excite the attention of the public: and if, upon the most impartial examination, it shall appear, that the principles are founded in truth, and the conclusions supported by the evidence of facts, your view in desiring the publication will be fully answered, whilst I have the pleasure of pursuing a plan of defending Christianity from the concessions of its enemies, and the attestation of history, predicted in the scriptures, and confirmed by events.

But

But whatever effect this discourse may have upon others, your approbation will do me honor; and I must own I am proud of the opportunity you have now given me of declaring to the world the grateful sense I have of your favours, and that I am, with the most perfect regard,

GENTLEMEN,

Your most faithful,

obliged humble servant,

GREGORY SHARPE.

PSALM xxix. 9.

IN HIS TEMPLE DOTH EVERY ONE
SPEAK OF HIS GLORY.

EVERY one entering into the holy Temple of God is required in this psalm to “give unto the Lord the glory due unto his name; to worship the Lord in the beauty of holiness.”

The particular argument, insisted upon in this hymn, for glorifying God, is taken from THE VOICE OF GOD, “in the loud tempest upon the waters, and when the God of Glory thundereth; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars; the voice of the

B Lord

Lord shaketh the wilderness of Kadesh; the voice of the Lord causeth the hinds to * bring forth, and layeth open the forests.” — “In his Temple doth every one speak of his glory;” — or, as it is in the margin of the English bibles, — “Every whit of it uttereth his glory.” — The voice of God, his power and magnificence, are displayed in his Temple; and when the Lord rendereth recompence to his

* Aben Ezra, the best of all the Jewish grammarians, critics, and expositors, confirms the common translation, which may, perhaps, be supported by other authorities. The Syriac of Erpenius is rendered by *COMMOVET CERVAŞ*, and of the English Polyglot by *COMMOVET RAMOS*. This latter sense might seem to be agreeable to the Hebrew, if אלה admitted י after א and formed the plural in זת instead of יים. But no one instance, I apprehend, can be given of אילות OAKS. See ISAI. i. 29. where you will find אלים not אילות. No doubt will remain about the sense of these words, if we compare this passage with JOB xxxix. 1. “Canst thou mark when the HINDS DO CALVE?” חלל אילות

enemies,

enemies, his voice is said to come from the Temple*. The same voice that is terrible to his enemies abroad, is a glorious subject of praise to his people, who are to enter into his Temple to acknowledge his justice and goodness, to deprecate his wrath, and beseech his protection: "For when his judgments are in the earth, the inhabitants of the world will learn righteousness †." All nature, as well as every part of the temple, with every one who entered therein, proclaimed the glory of the Lord ‡.

The

* ISAI. lxvi. 6.

† ISAI. xxvi. 9.

‡ The Greek translators leave out the letter י in כלו εἰ τῷ ναῷ πας τις λεγεί δοξαί. Pere Houbigant, who too frequently indulges himself in a liberty of altering the text without the authority of MSS. or any necessity from the structure of the words in the original, reads כל יאמר, instead of כלו אמר. If according to his VETERES he will have the verb to be future and plural, it should be יאמרו, and if collective and singular, the noun would

B 2

be

The design, antiquity, duration, preservation, and destruction of the holy Temple of Jerusalem, at two different and very distant periods, contain a series of wonders which declare the good PROVIDENCE of God in his concern for RELIGION, the truth of PROPHECY, of REVELATION, of CHRISTIANITY, and is therefore a lesson full of profitable instruction, that may well deserve our most serious attention.

be more properly expressed with a demonstrative ה, הכל. By a very little alteration the same word in sound with כלו may be קלו HIS VOICE, as in the preceding verses; which will make good sense; but it will be still more elegant and critical to suppose the three last letters in ובהיכלו to be repeted by mistake, and therefore to be intirely omitted. In a conversation with the reverend and learned Mr. James Merrick, he suggested that it was possible the letter ל might have been suppressed by the dagesh in כלו, and the true reading be כל לו in two words instead of one. These several conjectures seem to shew the great utility of the collations undertaken by the learned Dr. Kennicott.

Salem,

Salem, called also Jerufalem, is by some thought to have been one of the first cities in the world after the deluge. Melchisedeck was king of Salem; and, if we give credit to the Jews, they with one voice declare Melchisedeck to have been Shem the son of Noah*. That Shem was living in the days of Abraham is evident from scripture chronology†, and from the character and dignity of Mel-

* This opinion is maintained by Dr. Hyde, in his Notes upon Peritfol; and by Dr. Wallis, in his *Dissertatio de Melchisedeco*.—

Mr. Anthony Purver, in his note upon GEN. xiv. 18. offers a reason, that he takes to be new and stronger than any other, to prove that Shem was called Melchi-Zedeck: “The name is parted in the Hebrew, the former part signifying King; and Sanchoniatho (see notes on GEN. iv.) calls Shem SYDYC, —Sanchoniatho living but about 600 years after his death, which might not be many generations then; and compiling his history from the records in Berytus, begun by Thoth, Ham’s grandson, may well be supposed to know by what name he was called.”

† GEN. xii.

B 3 chisedeck

chifeddeck many have prefumed that he was no other than Shem. As the fon of Noah he had a right fuperior to any of being confidered as a king and a prieft; and from the excellency of his behavior to his father and mankind, he was properly ftyled the king of Righteoufnefs; and from his difpofition, as well as from the name of his city, the king of Salem, or of Peace.

He was the younger fon of Noah, and upon account of his eminent filial piety and virtue, the rights of primogeniture, the covenant of peculiarity, the royal and facerdotal dignities were transferred and appropriated to him and his defcendents, to the difherifon and exclufion of the elder branches, depofed and fet afide by divine prediction and order.

Noah lived after the flood three hundred and fifty years, and at his death Shem fucceeded him in a juft title

title to the patriarchal rights and prerogatives*.

To this high personage Abraham gave a tenth of all the spoils of war, and was blessed by him. And as Melchisedeck was born in the old world before the deluge, and survived it, he is represented as one without beginning or end of days; without descent, having no pedigree, a priest of a

* According to the Jewish chronology, Shem, the son of Noah, was 390 years old at the birth of Abraham. In the second year after the deluge Shem, being 100 years old, begat Arphaxad: after which he lived 500 years; in all 600 years. Arphaxad when 35 begat Salah, who at 30 begat Heber, and he at 34 Phaleg, who when 30 begat Rheu, who after he was 32 years old was the father of Serig, from whom when 30 years old came Nachor, who at 29 begat Thare, who at 70 begat Abraham and Aram. Hence, according to this supputation, Shem the Son of Noah was 390 years old at the birth of Abraham, who dying in the 175th year of his age, Shem survived him 40 years.

See Hieronym. ad Evagrium.

different order from that of Levi; and in that and other respects honored by a comparison with the Son of God.

The silence of scripture, with regard to the actual commencement, duration, and period of his character, as king and priest, is believed by some to be the reason why St. Paul says he was without father, without mother, without descent, having neither beginning of days, nor end of life *.

Whoever

* Quomodo hoc intelligendum sit, uno statim verbo explicavit *γενεαλογητος* non quod absque patre & matre fuerit—sed quod subito introducatur in Genesi occurrisse Abraham a cæde hostium revertenti, & nec ante nec postea ejus nomen feratur ascriptum—Hieron. ad Evagrium.

But others cannot imagine that the apostle would describe Melchisedeck under these great and glorious titles, merely because the scripture says nothing of his birth and genealogy: they believe this king of righteousness to be the same who conversed with Abraham on several occasions; the same who appeared to him

as

Whoever Melchisedeck was, he reigned in Salem, was the priest of the

as a man in the plains of Mamre, and became his guest. If it is objected that the apostle would not have said, if Melchisedeck was the Lord, that he was like the Son of God,—the answer is, that the appearance of the LIKENESS of a man upon the throne in the vision of Ezekiel is to represent the Lord, the future Messiah. The same who is described in Daniel viii. 13. One LIKE the Son of man, who came with the clouds of heaven to the Ancient of Days, to whom was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; an everlasting dominion, and kingdom never to be destroyed. This king is certainly the Messiah of the Jews; He who is so often called the Son of man in the gospels; who is stiled the Prince of Peace, ISAIAH ix. 6. the Sun of Righteousness, MALAC. iv. 2. in the same sense King of Peace, and King of Righteousness, the Salem of Melchisedeck being no more a city than Zadick. It should seem as improper to inquire after the city of Salem as after the city of Zadick: and why should not peace as well as righteousness be supposed

the most high God, blessed Abraham, and received tithes of him.

That

supposed to import the name or character of a man?

Cunæus, de republicâ Hebræorum, has attempted to support this opinion in a very learned and curious dissertation : but he, it must be allowed, treats his adversary with too much contempt, and the subject with too much levity, when he urges—*Jam etiam metuo ne Tobix canem aliquis sine caudâ fuisse putet, quippe nihil de eâ scriptum est.* Athanasius, in his *ἱστορία εἰς τὸν Μελχισεδεκ*, says, that Melchisedeck was without father or mother, he having by his prayers prevailed against them, who were idolaters, that the earth might open and swallow up his father and mother, and all his kindred, with the whole city; so that nor man, nor altar, nor temple, nor beast, nor any creature remained, but all were ingulphed. *Ανελθὼν δὲ Μελχισεδεκ εἰς τὸ ὄρος Θαβὼρ, κλινὰς τὰ γόνατα, εἶπεν. Ὁ Θεὸς ὁ τῶν ὅλων κυρίῳ, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, σε ἐπικαλεῖμαι τὸν μόνον ἀληθινὸν θεόν, ἐπακησὼν μὲ τῇ ᾠρᾷ ταυτῇ καὶ προσάξων, ἵνα ὅσοι παρεγένοντο ἐπὶ τῇ θυσίᾳ τοῦ ἀδελφοῦ μὲ Μελχί, ὁ τέπος αὐτῆς γενήσῃ καὶ καταπίῃ αὐτοὺς: καὶ ἐπηκῆσεν ὁ θεὸς τῷ Μελχισεδεκ, καὶ εὐδῆως*

That Salem * was Jerusalem is evident from this declaration of the Psalmist

ευθεως εχανεν ἡ γη, και κατεπιεν αυτης, και πασαν φυλην τη Μελχη, συν παση τη πολει, και ουτε ανθρωπος, ε βωμος, ε ναος, εκ αλογον, ετε τις κτισις της πασης πολεως εμεινεν, αλλα παντα εχαωθη.

The Asiatics in general believed Melchisedeck to have been a Canaanite, king of Salem, afterwards called Jebus, and then Jerusalem.

Hieronymus opposes the opinion of an anonymous writer, who believed Melchisedeck was the Holy Spirit.—Perhaps he might not differ from Cunæus, if he believed with Justin the Martyr το ΠΝΕΥΜΑ εν και την δυναμιν την παρα τη θεω εδεν αλλο νοησαι θεμις, η τον ΛΟΓΟΝ, ὅς και πρωτοτοκῶ τῷ θεῷ εστι.

Apolog. p. 54. ed. Thirlb.

According to Origen Melchisedeck was an angel from heaven.

I conclude this note with these words from Hieronymus—*Meum fuit citare testes: tuum sit de fide testium judicare.*

* Some authors, and in particular Dr. Wallis, have endeavoured to prove, that by Shalem cannot be understood Jerusalem, because it is separated by the following words in the same verse, from his dwelling-place which is in Sion.—

Pfalmist---“ In Judah is God known ; his name is great in Israel : in Salem also is his tabernacle, and his dwelling-place in Sion *.”

The situation of this city being near the place where Abraham fought with and subdued the kings who had taken his brother's son prisoner, made it easy for the good old king, if with the Jews we believe Melchisedeck the same with Shem, to meet the conqueror in his way, to refresh him with bread and wine, and give him his blessing †.

After

Sion.—To which it may be replied, no more than it is from his tabernacle, which is his dwelling-place, in Sion, in Shalem. Nothing is more frequent in the Psalms, in the Proverbs, and all eastern writings, than to divide one proposition into two, and repeat the same sentiment in different terms. See PSAL. xlviii. 1, 3. lxxxvii. 1, 2.

* PSAL. lxxvi. 1, 2.

† Quodque Melchisedeki urbs Salem (nam plura sunt loca ejusdem nominis) fit Jerusalem, plusquam probabile, propter hujus commodiorem

After this the city was possessed by the Jebusites, and Jerusalem then called Jebus*. They inhabited Jerusalem, and the children of Judah could not drive them out †. “The children of Judah had fought against it, and smitten it with the edge of the sword, and set the city on fire; but the Jebusites were not driven out, but dwelt with the children of Judah in Jerusalem ‡.” And that they were united and lived together in friendship is evident from the behavior of Araunah the Jebusite to David, whose imprudence and disobedience in numbering the people of Israel and Judah brought upon them a destroying pestilence, which was not stayed until Da-

modiorem situm haud ita procul a mari salso, ubi a regibus pugnatum est; adeo ut ipse quamvis Senex inde tamen in Abrahami occursum facillimè prodire potuerit. — Hyde in notis ad itinera mundi Peritsol.

* JUDGES xix. 10.

† JOSH. xv. 63.

‡ JUDGES i. 8, 21.

vid,

vid, according to the commandment of the Lord, built an altar in the threshing-floor of Araunah the Jebusite.

The scripture account of this interview is worthy of our particular attention : “ Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him : behold here be oxen for burnt-sacrifice, and threshing-instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king : and Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay, but I will surely buy it of thee at a price : neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver, and David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings : so the Lord was intreated for the land, and the

the plague was stayed from Israel."

2 SAM. XXIV. 22---25 See 1 CHR. XXI.
18---30.

David had besieged and conquered Jerusalem*, and was in possession of it as king when Araunah made an offer of his private property, who seems to have been vice-roy or governor under David over those inhabitants who were Jebusites.

It is to be observed that David had acted contrary to the prohibitions of the Mosaic law, in numbering the people without a special order from the prophet, seer, or priest; and had not paid the ransom-money, nor offered the sacrifices prescribed on those occasions †.

The place on which David raised an altar to his God was the celebrated mount Moriah, where the Temple was to be built; not by David, because of his wars, and the blood he had shed, but by his son Solomon, who

* 2 SAM. V. 7.

† EXOD. XXX. 12---16. XXXVIII. 25, 26.

was

was to be a man of rest, and REIGN in PEACE *, “ who in the second day of the second month, in the fourth year of his reign, began to build the house of the Lord at Jerusalem, in mount Moriah, where the Lord had appeared unto David his father, in the place that David had prepared in the threshing floor of Oran or Araunah the Jebusite †.”

The meaning of the word MORIAH, a name given to that mountain to express the dedication of it, and extraordinary exhibition of the son of Abraham upon it, with reference to the future appearance of the Son of God, and other important and corresponding occurrences foretold by the prophets, and accomplished by events, is JAH, the Lord, SHEWING, INSTRUCTING, and ADMONISHING ;---for this was the place appointed for sacrifice, where the Temple was to be built: and

* 1 CHRON. xxii. 9. † 2 CHRON. iii. 1.

David

David had been expressly commanded by Gad the prophet, by the Word or the Angel of the Lord, to chuse that spot for a place of burnt-offerings : this mountain was therefore called MORIAH. Here also Abraham was INSTRUCTED and ADMONISHED by the Lord to offer up his son Isaac. The birth and preservation of this extraordinary person were miraculous. By him the promises were to be conveyed, and in his seed the world was to be blessed by the appearance of Christ in the flesh. Isaac was therefore in a wonderful manner presented and dedicated unto God, to make men attentive, and to support them in their hopes and expectations till the promises should be accomplished ; and when the seed of the promise appeared, and had perfected his commission, it was scarcely possible, from a similitude in miraculous events, not to connect the publication of the promise with the completion of it.

C

This

This was all that was intended by the offering of Isaac; for when his father would have sacrificed his son, in obedience to the commandment of his God, he is prevented by the Angel of the Lord, the future Messiah, who “called to him out of heaven, and said, Lay not thy hand upon the lad, neither do thou any thing unto him.” ---Abraham had said unto his son Isaac, when he asked his father, saying, “O my father, where is the lamb for a burnt-offering?---My son, God will provide himself a lamb for a burnt-offering.--When therefore Abraham lifted up his eyes, behold a ram [ONE RAM, and not BEHIND HIM, as in our translation*] and he called that place JEHOVAH JIREH;” which is not “it shall be seen,” but as it is truly rendered in the 8th verse, “in

* One or a single ram, that had strayed from the flock. The Samaritan copies read אֶחָד מִן הָאֵילָן; and in DANIEL viii. 3. are the same words אֶחָד מִן הָאֵילָן.

the

the mount of the Lord it shall be
SEEN TO, OR PROVIDED FOR *.”—As

* The reader may see another exposition and illustration of these words in the Commentary upon the Bible by Pere Houbigant; the substance of which is as follows—**וַיֵּרָא** **וַיֵּרָא** Dominus VIDEBITUR—non VIDETUR—non VIDEBIT—hominis est VIDERE, Domini VIDERI—God shewed to Abraham what Abraham saw, and rejoiced to see, JOHN viii. 56. the promised seed, the Son, the only-begotten Son promised, who “gave himself for us an offering and a sacrifice to God.” EPHES. v. 2. This is what Abraham alludes to when he called the name of that place Jehovah jireh, as it is said, “to this day in the mount of the Lord it shall be seen.” The expression, “to this day,” is as extensive here as in HEB. iii. 7, 13, 15. iv. 7. “To-day if ye will hear his voice,”—daily, through ages, “whilst it is called to-day.” Abraham says not, the Lord is this day seen, when Abraham alone saw what all were to see in some future age, but “IT SHALL BE SEEN,” viz. by all.—Nor will the words admit another construction. See Houbigant in locum.

Abraham certainly did not see the day of Christ at any other time or occasion whatever, but on mount Moriah, when he was commanded to offer up his son Isaac.

this was the place appointed for sacrifice in David's time, towards the close of his reign, and for the Temple to be built by his son ; as the Lord accepted there the offering of Isaac, and provided a ram for the sacrifice ; in this his holy mountain it is declared, and foretold that the Lord will PROVIDE for those to whom the promises were made : for the blessing is here again repeated, and the promise renewed,---“ By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-held thy son, thine only son, that in blessing, I will bless thee---and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice *.”

Hence the city said to have been built by Shem or Melchisedeck was a place of rest and PEACE, and called by the name of PEACE. It was pos-

* GEN. xxii 16—18.

fessed by the people of God, who, when the rest of mankind were idolaters, alone preserved right notions of God and his worship; to whom were committed the oracles of God, and who were protected in an extraordinary manner on account of the blessing conferred on Abraham, and in his seed on all mankind. God also provided there a place of sacrifices, and accepted the offerings there presented; and immediately suppressed the raging pestilence, as an evidence of the remission of David's transgression in numbering the people. This city, where stood the holy Temple, was therefore called the Holy City; and to this day in the East, as of old, and even by the father of the Grecian history, it is called by a word which, in the eastern languages, signifies HOLY *.

The

* Herodotus mentions a city of Palestine, under the name of KADUTIS, not much less than Sardis, when no other city than Jerusalem in those parts could be compared with

Sardis.

The old name SALEM was changed into JERUSALEM, by which is to be understood not HOLY SALEM, nor the Temple of SOLOMON, but the SEEING or POSSESSING PEACE, or the PEACE-MAKER, that HOLY, PEACEABLE, and PERFECT one; the prince of PEACE, the LAMB of God, "upon whom, says Isaiah, was the chastisement of our PEACE;" and who himself evi-

Sardis. Απο γαρ Φοίνικης μέχρι οὐρανῶν τῶν ΚΑΔΥΤΙΟΣ πολιοῦ, ἡ ἐστὶ Συριῶν τῶν Παλαιστίνων καλεομένων· ἀπο δὲ Καδυτίος, εὐσεῖς πολιοῦ (ὡς ἐμοὶ δοκεῖ) Σαρδιῶν οὐ πολλὰν ἔλασσονος. Thalia. And in Euterpe this historian alludes to the engagement with Josiah in the vale of Megiddo. Compare 2 KINGS xxiii. 29, &c. with these words in Herodotus: Συριοὶσι περὶ ὃ Νεκῶς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησεν· μετὰ δὲ τὴν μάχην Καδυτίνην πόλιν τῆς Συρίας εὗσαν μεγάλην εἰλε.

The difference between Καδυτίς, *kaduti*, or قدس, the name by which it is still called in the East, will not be objected by those who know that it was usual with the Syrians and Greeks to change *ψ* into *η*, *σ* into *τ*. See Lightfoot.

dently

dently alludes to the name of this city, when beholding the city, and weeping over it, he says, " If thou hadst known, even thou, at least in this thy day, the things which belong unto thy PEACE ! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another *, because thou knewest

* No stranger who had before seen Judea, and the beautiful suburbs of the city, but now beholding it a desert, with tears and groans lamented the great change. The war had defaced all remains of beauty, and no one at his first approach could know the place, but upon the spot itself asked where the city stood.

Ουδεις τε την παλαι Ιουδαιαν και τα περικαλλη
προαγεια της πολεως Ιουδακως αλλοφυλος, επειτα
την τοτε βλεπων ερημιαν, εκ ωλοφυρατο και
κατεσυναξε την μεταβολην περ' οσον γενοιτο. παν-
τα γαρ ελυμνηατο τα σημεια τε καλλους ο πο-
D 4 λεμος

knewest not THE TIME OF THY VISITATION *.”

Our Lord could not refrain from tears, when, beholding this antient and holy city, he foresaw and foretold its approaching destruction. The holy city of Jerusalem had been preserved thro’ so many ages by the particular providence of Almighty God, to be the residence of his people, so long as they continued faithful and obedient; but when they despised and rejected him who was appointed to rule over them; when they crucified the Lord of life, and denied him to be the promised seed, or Messiah, the Christ, their prince, the prince of SALEM OF PEACE, whom all the prophets had taught them to expect, they them-

λεμος, και ουκ αν τις εξαπινης επιτας των προ-
εγνωκοτων εγνωρισε τον τοπον αλλα παρων
εζητει την πολιν. I. vi. c. i. de bello Jud.

* LUKE xix. 41—44. MAT. xxiii. 34—39.

selfes

selves were justly abandoned *. When all the signs for his coming were accomplished, and they disowned and rejected him, they were rejected, because they knew not THE TIME OF THEIR VISITATION; by which is meant, not the destruction of Jerusalem, which soon followed, but the time in which “God remembered his holy covenant, the oath which he swore unto Abraham, and VISITED and REDEEMED his people †.”

* Titus, in almost all his speeches, declares the destruction of Jerusalem to be a just judgment upon the Jews from heaven.—‘God co-operates with us.—Their miseries, by your valor and God’s assistance, are multiplied. Their factions, famine, siege, and the falling of their walls without a battery, do they not manifest that God is angry with them, and assists us?’—*Συνεργουμένης ὑπο τοῦ Θεοῦ.—τα δ’ ἐκείνων παθόνταις τε ὑμετέραις ἀρεταῖς καὶ ταῖς τοῦ Θεοῦ συνεργίαις αὐξεται. ῥᾶσις γὰρ καὶ λιμός, καὶ πολιορκία, καὶ διχα μηχανημάτων πιπλόντα τεῖχη, τι ἀν’ ἀλλ’ ἢ Θεοῦ μὲν εἰη μῆνις ἐκείνοις, βοήθεια δ’ ἡμετέρα; de bello Jud. l. vi. c. i. 5.*

† LUKE i. 68—75.

They

They as a people, together with their city, were destroyed : they were no more to live in one place ; they were to be dispersed, and scattered over the face of the whole earth ; they were to shew themselves a standing miracle of God's mercy and judgment, to produce and bear witness to the oracles of God, which they confirm by their own appearance under the circumstances they now are, trustees and guardians, as it were, of those divine records for the use of Christians.--What would have still preserved and kept them together in one place, the city and the Temple, were taken from them ; they have now no home ; and yet are as distinct from all other men, with whom they live in great numbers over all the earth, as when they inhabited Jerusalem in its antient splendor.

They could have no Temple, nor any sacrifice, but in Jerusalem ; and when that was destroyed, they were dispersed.

dispersed. Circumcision, the mark of the covenant, or token * of the promise, could be of no peculiar use, when the covenant of promise was fulfilled, and the promised seed had evidently appeared in the person of Jesus. All that was peculiar to the Jews; all that obstructed the general union of mankind under one God and Savior of us all, the calling of the Gentiles, who by adoption are made heirs of the promise; all that was local and temporary became obsolete, and of no use or significance; for by the accomplishment of the prophe-

* The evidence from history and fact is in favor of the origin or first use of circumcision in Abraham's family : but surely it is not of so great importance to determine precisely the time when it was first practised, as some have made it, since not the origin, but the use and application of this rite or ceremony to a religious purpose was peculiar to the Jews, and it might well serve as a mark and token of the covenant God had made with them, let who will be supposed to have invented it.

cies,

cies, and the appearance of the Son of God, all these things were abolished: sacrifices had their end; the carnal ordinances, the Temple, the Jewish polity, sacred and civil, as connected with the city of Jerusalem; all were destroyed in one general ruin, and the distinction of the tribes is intirely lost.

This great event is foretold by almost all the prophets. The destruction of Jerusalem is expressed by THE GREAT * DAY OF THE LORD: the first destruction by the Chaldeans under

* The day of the Lord is a day of sacrifice and vengeance upon his enemies. The destruction of Babylon described in such awful terms, as if all nature suffered by the shock, is represented as a day of the Lord, ISAI. xiii. 6. So is the destruction of Bozrah and Idumæa, ISAI. xxxiv. 8. of Pharaoh's army at the Euphrates, JER. xlv. 10. of Egypt, EZEK. xxx. 3. of the heathen, JOEL iii. 14. OBAD. 15. ZEPHAN. ii. 2, 3. But the GREAT DAY OF THE LORD always means the destruction of Jerusalem. See Second Argument from the Prophecies, chap. ix. p. 312.

Ne-

Nebuchadnezzar, the last by the Romans under Vespasian. Amos, Jeremiah, Joel, Zephaniah, Malachi, all use this language when they speak of the destruction of Jerusalem.

In Joel the first and last destruction are both foretold.—The trumpet sounds an alarm,—“the day of the Lord cometh; THE DAY OF THE LORD is very GREAT, and who can abide it †?” In Zephaniah ‡ the same proclamation is made; “the GREAT DAY OF THE LORD is near; it is near, and hasteth greatly, even the voice of THE DAY OF THE LORD;—a day of wrath, a day of trouble and distress, a day of wastefulness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; A DAY OF THE TRUMPET AND ALARM AGAINST THE FENCED CITIES, AND AGAINST THE HIGH TOWERS.—The whole land shall be de-

† JOEL ii. 1—11.

‡ ZEPH. i. 14, 15, 16. 18.

voured

voured by the fire of his jealousy ; for he shall make even a speedy rid-
dance of all them that dwell in
the land.”—The prophet Amos *
delivers the same denunciation, though
in different words : — “ The virgin
of Israel is fallen ; she shall no more
rise : she is forsaken upon her land,
there is none to raise her up.—THE
DAY OF THE LORD is darkness.”

This destruction is foretold in many
places by the prophet Jeremiah, who,
together with the prophet Ezekiel,
were themselves eye-witnesses of the
truth of their own predictions.

The plagues that were to afflict the
inhabitants of Jerusalem were four,
“ such as are for death, to death ;
such as are for the sword, to the
sword ; such as are for the famine, to
the famine ; and such as are for the
captivity, to the captivity.—The sword
to slay, the dogs to tear, the fowls of
the heaven and beasts of the earth to
devour and destroy.” JER. XV. XIX.

* AMOS V. 2. 18.

The family of Abraham, to whom the promises were made, were favored with symbols of the presence of God, in order to maintain right notions of God and his worship in the world; and to preserve them from idolatry, which, from the history of all other men, without revelation, if we may judge from facts, seems to have been impracticable.

The angel of the Lord, the future Messiah *, frequently appeared amongst them.---

* The pre-existent state and character of our Lord under the first dispensation is proved from a variety of texts. See Second Argument from Prophecy, chap. ii. Our Lord himself claims the character, when he says, Before Abraham was I AM, JOHN viii. 58. The person who appeared unto Moses in the bush, and spake to him in mount Sinai, and gave to him λογια ζωντα, the living oracles, is by St. Stephen called the angel of the Lord, ACTS vii. 30---39. And again our Savior proves himself to have been the Logos by the comparison he makes between himself lifted up, and

them.—To him the prophet addresses himself, when his people were threatened

and the symbol of his presence, the brazen serpent that was lifted up in the wilderness, JOHN iii. 14, 15. NUMB. xxi. 8, 9. This is farther illustrated by the apostle Paul, where he says, Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 COR. x. 9. Christ was the Logos, or Word, who, as he created the world, had also the immediate peculiar care of the people of God, and conducted them in the wilderness. When therefore they murmured against God, they are properly said to have tempted his Word, the Logos, which is Christ. They were punished by the bite of fiery serpents, whose poison was naturally incurable; but when they repented, they were healed, by approaching and looking up to the symbol of the presence of the Word. The like sentiment is suggested by this apostle, when he calls Christ the rock which miraculously supplied the children of Israel with water, at a time when they were ready to perish for the want of it. The same divine Word, according to St. Peter, preached to the spirits in prison (tied and bound with the chain of their sins, as criminals soon to be executed) which sometime were disobedient, when once the long-

threatened with destruction from the Chaldeans, in these words:---“ O the hope of Israel, the Savior thereof in time of trouble ! Why shouldst thou be as a stranger in the land, and as a way-faring man, that turneth aside to tarry for a night ? Why shouldst thou be as a man astonied, as a mighty man that cannot save ? Yet thou, O Lord, art in the midst of us, and we

long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water, 1 PET. iii. 19, 20. Jacob, in his prophetic benediction of Joseph and his two sons, implored the protection of that God, before whom his fathers Abraham and Isaac did walk ; the God who fed him all his life long unto that day ; the ANGEL which redeemed him from all evil, GEN. xlviii. 15, 16. This sentiment the prophet Isaiah conveys to us in the following expressive words : “ In all their afflictions he was afflicted, and the Angel of his presence saved them : in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old,” lxiii. 9. See EXOD. xxiii. 20---25. JOSH. v. 13. 15. WISDOM xviii. 15.

D

are

are called by thy name: O leave us not *." --- The same was represented under the appearance of the man † upon the throne above the Cherubim, which under the figures of four animals exhibited the four standards ‡ of the armies of Israel; for they had "the voice of speech as

* JER. xiv. 8, 9.

† EZEK. i. 5, 6, 10, 26, 27, 28.

‡ באותות סימנים היו בכל דגל ודגל
וקדמוניו אמרו שהיה בדגל ראובן צורת אדם
מכת ריש רחמים וכדגל יהודה צורת אריה כי בו
המשילו יעקב ובדגל אפרים צורת שור מטעם
בכור שורו וכדגל דן צורת נשר עד שדמו
לכרובים שראה יחזקאל הנביא ;

Aben Ezra upon NUMB. xi.

There were figures in each standard, and our antients said, that in the standard of Reuben there was the figure of a man, which they argue from the mandrakes: in the standard of Judah was the figure of a lion, to which Jacob has compared him: in the standard of Ephraim the figure of a bullock, from the text, His glory is like the firstling of his bullock: and in the standard of Dan there was the figure of an eagle, in order that they should be like the cherubim seen by the prophet Ezekiel.

the noise of a host *." — And when all were to go into captivity, this symbol of the armies of Israel, with their leader, is furnished with wheels that must go forward, but have no power to return †. — The land was to be desolate, the Temple destroyed, the palaces and city burnt, and the people sent into captivity. — The reason of this dreadful sentence was, they had erected altars and burnt incense unto strange gods: they were guilty of idolatry and treason, and made themselves abominable with all the filth of the Gentiles.

The magnificent Temple of Solomon was burnt ‡; the Temple in which were preserved the ark of the covenant, containing the tables of the

* EZEK. i. 24. † EZEK. i. 12.

‡ Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa Deorum
Limina. — Æneid. ii. l. 365.

For a more particular account of this destruction of Jerusalem, the reader is referred to the Antiquities of Josephus. lib. x. cap. 8.

law, with the mercy-seat upon it, the PROPITIATORY, from whence the person who sat between the cherubim, and, "by whom all things were made," conversed with his creature man. And how great must have been the glory of this Temple! when, at the dedication of it, "Solomon having made an end of praying, fire came down from heaven, and consumed the burnt-offering and sacrifice, and the glory of the Lord filled the house *."

After a captivity of seventy years, the people of God returned again to Jerusalem, and built the city and the Temple, according to the plan given by the prophet Ezekiel. This house was not to be compared with the first in its glory, and consequently the Temple described by Ezekiel could not be the Temple of Solomon †.

The

* 2 CHRON. vii. 1.

† The sacrifices appointed by the law of Moses and the whole Levitical law were appropriated to the tabernacle and Temple, and the

The glory of the second house did not consist in the grandeur and elegance

the destruction of the latter was the end of all. This obliged the Jews to invent a third Temple, and to apply the prophecies that had been accomplished by the second Temple to a future Temple; and to assert that the plan laid down by Ezekiel was not followed by Zerubbabel, but is to be executed in some future age.

The Christians have suffered themselves to be imposed upon by the Jews and the apocryphal writers who were Montanists, and many of the fathers have almost made the imposition sacred. But how wild and groundless the conceit! Are we to suppose then that a plan was given for a third temple to be built at the end of the world, and no notice taken of that which was to be built in about forty years? Are not the times particularly connected with the captivity by the prophet, and the people called upon now to put away their idolatry? EZEK. xl. 1, xliii. 7—12. Are we to expect priests of the Offspring of Zadok? EZEK. xliii. 19. Are burnt-offerings and peace-offerings, with all other Mosaic rites and ceremonies, to be restored? And if sacrifices are to be revived, what use or purpose, civil, moral, or religious are they in that age to serve? What are they then as types to prefigure? May we be permitted to call them antitypes, or imagine them

gance of its structure or ornaments, in the use of the antient oracles, and other divine symbols and responses; but nevertheless "the glory of the them to be prefigurative emblems of services in the heavenly Jerusalem?

Is this the method of converting the Jews? Is this the new covenant made with the house of Israel and Judah? And are we to see the old covenant, which St. Paul declared, even in his days, to be decayed, waxen old, and ready to vanish away, restored again? HEB. viii. 13. Are the able ministers of the new covenant to be obliged to exchange the ministration of the Spirit of righteousness, of life, and of glory, for the ministration of condemnation and death? No surely; the letter which killeth, should never be preferred to the Spirit which giveth life. 2 COR. iii. 6—11. Is this the Word which God sent unto the children of Israel, preaching peace by Jesus Christ? ACTS x. 36.

The difference between the second Temple and that described by Ezekiel is rather made than proved by modern Jews, who can have no good authority for their assertions in a matter of such remote antiquity: nor will the figurative use and application of prophetic language by St. John in the Revelations support the Montanist in his absurd concessions.

latter

latter house, according to the prophet Haggai *, shall be greater than the former, saith the Lord of hosts : and in this place," alluding to the name of the city connected with the redemption of the world by Christ Jesus, " will I give PEACE, saith the Lord of hosts.---Yet a little while," says the same prophet, in the words immediately preceding, " I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations ; and THE DESIRE OF ALL NATIONS SHALL COME, and I will fill this house with glory, saith the Lord of hosts."

In Joel † the trumpet sounds again, a new proclamation is made, the people return, they are gathered together, the congregation is sanctified, the northern army is removed far off, the years that the locust hath eaten, the canker-worm, and other instru-

* HAGGAI ii. 9. † JOEL ii. 15. 20—27.

ments of destruction in the hand of providence, are to be restored;---They were to eat in plenty, and be satisfied: " And * after this it shall come to pass, that I will pour out my Spirit," which happened upon the day of Pentecost, " upon all flesh, and your sons and your daughters shall prophesy.---And also upon the servants, and upon the handmaids in those days will I pour out my Spirit."--This was to precede the other GREAT DAY OF THE LORD, the final destruction of Jerusalem, when, as it immediately follows, " I will † shew wonders in the heavens and in the earth, blood and fire, and pillars of smoak: the sun shall be turned into darkness, and the moon into blood."---The natural effects of a siege so dreadful as that of Jerusalem, when the light of the sun and moon was obscured by the fire and smoak, and ruins in that GREAT AND TERRIBLE DAY OF THE LORD.

* JOEL ii. 28, 29. † JOEL ii. 30, 31, 32.

In

In Malachi *, the last of the prophets, is a most evident and clear prediction of the coming of a messenger to prepare the way of the Lord ; of John, who was the forerunner of that other messenger, the ambassador from heaven, whom the Jews expected, and sought after, and who was suddenly to come into his Temple ; even the messenger in the expectation of whose coming, the Jews, in the days of this prophet, are said to have delighted.—“ Behold he shall come, saith the Lord of hosts.”---After this, the day that was fatal to Jerusalem cometh, “ † the day that shall burn as an oven ‡, when all the proud, and all that

* MALACHI iii. 1.

† MALACHI iv. 1—6.

‡ The hill on which the Temple stood from the roots seemed to be in a blaze, full of fire in every part; but the blood flowed more copiously than the flames; and the slain were more in number than they who slew them.—Τὸν μὲν γὰρ τῷ ἱερῷ λόφον ἐκ ριζῶν ἀντί

that do wickedly shall be stubble, and the day that cometh SHALL BURN THEM UP, saith the Lord of hosts, that it shall leave them neither root nor branch.---Behold' I will send you Elijah the prophet, before the coming of THE GREAT AND DREADFUL DAY OF THE LORD."---Hence it follows that by THE GREAT AND DREADFUL DAY OF THE LORD is to be understood the destruction of Jerusalem; and that before the last destruction of that antient and glorious city, in which God, on account of his people and his Temple, was said to dwell, the Messiah, or Christ, and his herald John, in the character of Elijah, were to appear.

Nothing surely can be more explicit, more certain, more convincing to any unprejudiced mind, than this evi-

τις εδοξε βρατῆσθαι, παύσθην τε πυρος καταγ-
μονία. δαψιλεστέρον δὲ το αἷμα τε πυρος εἶναι,
καὶ τῶν φονευόντων πλείους τῆς φονευομένων. See
Joseph. de bello Jud. l. vi. c. 5.

dence

dence for Christ and christianity from prophecy. Here is no ambiguity, no conjecture, no accommodation; all is plain and evident; and, with regard to the last destruction of Jerusalem, the words of our Lord himself in the gospels * exactly correspond with those of the antient prophets.--- The Christians were thus admonished by their Lord and master to flee from these days of vengeance, which they actually did as soon as the signs that had been given them appeared; and christianity, by the accomplishment of all these prophecies, has the most powerful attestation from providence that could be given of a revelation from God.

In every other instance it must be allowed, from the names of places, and a multitude of other circumstances, that these inspired writings of the apostles and disciples of Jesus

* MARK xiii. LUKE xxi.

could

could not have been written after the destruction of Jerusalem; an event that had been foretold by Balaam, when he said "that ships from the coast of Chittim shall afflict Ashur," the Assyrian, "and EBER," or the Hebrews, "so that he should perish for ever *." NUM. xxiv. 24.

...It is not unworthy our observation, that the destruction of every nation or people mentioned in the old scriptures is particularly foretold, and every prophecy of that sort already confirmed by the event; except the last destruction of the fourth beast in Daniel, which, once the greatest empire in the world, remains to be destroyed, and given to the burning flames, after which the kingdom is to be possessed by the saints of the most high; not by the Jews, who, in this book, are called Daniel's people, and not the

* See this interpretation defended against Dr. Hyde, in the Second Argument from Prophecies, p. 172, 173.

saints

saints of God.—Whenever this prophecy shall be accomplished, it will be almost impossible for the Jews not to acknowledge our Lord Jesus to be the Christ, their Messiah *.

They

* The conquest of Babylon by the Persians under Cyrus, of the Medo-Persian empire by the Greeks under Alexander, and of all the earth by the Romans, and of the final destruction of Rome by the saints of God and by fire from heaven, are represented and foretold by a great image made up of the four metals; the head of gold, representing, as interpreted by the prophet, Nebuchadnezzar and his extensive dominions; for every part of the image in this vision, and each horn of the beasts in the corresponding visions that follow, signifies a king and kingdom, and not a king without his dominions. The breast and arms of silver represent the Medes and Persians; the belly and thighs of brass, Græcia; the legs of iron, Rome; which when broken into ten kingdoms, is represented by the ten toes of iron and clay, expressing its divided and therefore diminished force. These great empires are afterwards emblematically described under the appearance of four beasts: the first, a lion, with the wings of an eagle, swift and fierce,

They will have no occasion for a third Temple, with all its antient offices

fierce, and making a prey of mankind. The second, a bear, which devoured much flesh, the same that is in the vision by the river of Ulai, represented by a ram having two horns, which the angel Gabriel interprets of the kings of Media and Persia—Il n'y a rien de plus commun dans les livres de la bible et dans tous les auteurs orientaux que de nommer les pays par le nom de leurs emblèmes, que sont comme les armes du royaume. Voyage de Chardin.

These animals in Daniel are not only emblems of strength and power, but must be allowed to be used with great natural propriety, as the largest bears were found in Media, a mountainous, rough, cold country, *ορεῖνα, καὶ τραχεῖα, καὶ ψυχρά*, says Strabo; covered with woods, *ἰσθμὶ στυμφαῖς*, Herodot. and a golden ram was worn as a diadem by one of the kings of Persia—Aureum capitis arietini figmentum interstinctum lapillis, pro diademate gestans. Am. Marcellin. l. xix.

The third beast in the first vision of the beasts is a leopard; in the second, a goat, the king of Græcia, and the great horn between his eyes the first king, Alexander king of Macedon, a city that owed its foundation to a flock

fices and officers, altars and sacrifices, and of which the scriptures are utterly silent ;

flock of goats. See Justin. l. vii. c. 1. The royal city, where Philip the father of Alexander was slain, and in which was the sepulchre of the kings, was called *Ægæ*, *Αἶγαι*, from *αἶξ*, a goat. *Æge* in quo mos sepeliri reges. Plin. l. iv. c. 17. Alexander, that he might appear to be the son of Jupiter Ammon, ordered the statuaries to represent him with a horn upon his head. ΕΒΗΛΕΙΟ ΔΕ ΚΑΙ ΑΛΕΞΑΝΔΡΟΣ ΑΜΜΩΝΟΣ ΥΙΟΣ ΕΙΝΑΙ ΔΟΚΕΙΝ, ΚΑΙ ΚΕΡΑΣΦΟΡΟΝ ΑΝΑΤ ΠΛΑΤΙΣΘΑΙ ΠΡΟΣ ΤΩΝ ΑΓΑΛΜΑΤΑΠΟΙΩΝ, ΤΟ ΚΑΘΩΣ ΑΝΘΡΩΠΩ ΕΒΡΙΣΤΑΙ ΣΠΕΥΔΩΝ ΚΕΡΑΤΙ.

Cl. Alex. Cohort. ad Gentes.

The four successors of Alexander, with their four kingdoms, are the four notable horns that came up in the place of the great horn of the he-goat that was broken. The little horn that came out of them, the king of fierce countenance, &c. is certainly Antiochus Epiphanes, more particularly described in DANIEL, chap. xi. The fourth beast, diverse from all the beasts that were before it, of such superior force, as not to be compared to any thing in the natural world, is said to be dreadful and terrible, and exceedingly strong, with great iron teeth : it devoured and broke in pieces, and stamped the residue with its

silent ; for our Savior himself has
declared,

its feet. This was true of the Romans, and of them only, as all the world knows. And towards the end of this empire, it was to be broken into ten horns, corresponding with the ten toes of the great image, which, as horns and parts of the image, cannot imply two generals living at the same time and eight kings succeeding to one another in the same dominion, but ten kings, ruling over ten kingdoms, like the four heads or kingdoms; DAN. vii. 6. Ptolemy over Egypt, Seleucus over Syria, Antigonus Babylon, and Cassander Macedonia. Dicamus quod omnes scriptores ecclesiastici tradiderunt : in consummatione mundi quando regnum destruendum est Romanorum decem futuros reges ; qui orbi Romanum inter se dividant : et undecimum surrecturum esse regem parvulum, qui tres reges de decem regibus superaturus sit. Hieron. in DAN. c. vii. When Odoacer king of the Heruli had taken Rome, the empire was at an end, and ten kingdoms, corresponding to the ten toes at the foot or end of the image, were formed. This division of the Roman empire is mentioned by several authors, without any reference to Daniel. See Sully's Memoirs, last book. Sigonius, in his History of Italy, mentions seven of these kings ; the other three are
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declared, that they “ shall see him no more till they shall say blessed is he that cometh in the name of the Lord.”

the Franks, Britons, and Lombards. The three horns plucked up can only be interpreted of the Heruli, Ostrogoths and Lombards; and then it may be left to any one to determine who is the little horn, having eyes like the eyes of a man, and a mouth speaking great things, whose look is more stout than his fellows: who speaks words against the Most High, and wears out the saints of the Most High, and thinks to change times and laws,—and they are to be given into his hands.—The same horn is to make war with the saints, and prevail against them. After this the thrones are said to be placed, *οἱ θρόνοι ἐτέθησαν*, positi sunt throni, and not, as in the English bibles, cast down; and a very awful description follows of the Antient of Days sitting in judgment, when because of the voice of the great words which the horn spake, I beheld, says the prophet, till the beast was slain, and his body destroyed and given to the burning flame.—They shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the dominion under the whole heaven shall be given to the people of the saints of

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the

Lord *."--The veil of the Temple was rent, the wall of separation broken down, that the Gentiles might come in. The use of the Temple, with its peculiar rites, were at an end, by the coming of Christ, and by his death and resurrection. After which the city and the Temple were destroyed, and the Jews dispersed, to be more useful to the world. This destruction was foretold by our Savior, and he manifestly alludes to the Romans, distinguished by their eagles, which were their military ensigns, when he says in this prophecy, "Wheresoever the carcase is †, there will the eagles be gathered together."---The light of the sun and moon were then to be obscured, and the very stars are described as falling from heaven; cir-

the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, viz. the Most High.

* MATT. xxiii. 39.

† MATT. xxiv. 28. LUKE xxi. 37.

cumstances

cumstances that are not descriptive of the last day of judgment, but of **THE GREAT AND TERRIBLE DAY OF THE LORD**, which, in scripture language, always means the destruction of Jerusalem, and not the end of the world.

—For when the prophet Joel speaks of that day, and describes the locusts, one of the four plagues, under a most beautiful allegory, he represents the earth as quaking before them : “ The heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining.” ---And to remove all possibility of doubt concerning the sense of those words in St. Matthew, our Savior closes his prediction with these remarkable words : ---“ Verily I say unto you, **THIS GENERATION** shall not pass till **ALL THESE THINGS** be fulfilled.”

The great use of this history of the rise and fall of the Temple of God, and of the holy city of Jerusalem, which, according to the Jews, was

built not long after the deluge, and by one who lived in the old world before the deluge, and which, though once before destroyed by the Chaldeans, was, after a captivity of seventy years, rebuilt, and continued till the coming of Christ, a period of above two * thousand years,---is to shew

* Josephus, de bello Jud. l. vi. c. 4. gives an epitome of the history of Jerusalem.—

“ Thus Jerusalem was taken in the second year of the reign of Vespasian, and on the eighth day of the month Gorpiazus. It had been taken five times before, and was now for the second time utterly destroyed. For Aschæus king of Egypt, and after him Antiochus, then Pompey, after these Sosius with Herod took the city, but preserved it. Before these the king of Babylon besieged and destroyed it, one thousand three hundred sixty-eight years and six months after the building of it. The first founder of it was a Canaanitish prince, called in our tongue the Righteous King: for such he really was. Therefore he officiated as the first priest of God, and first built a Temple, and gave the name of Jerusalem to the city, which before was called Salem. But

shew the good providence of God in the care of his people, and the preservation of religion, the certainty of revelation, and in particular of the redemption of the world by our Lord Jesus the Christ, the glory of the second temple, the delight and expectation of the Jews in the days of the prophets, and the Savior of the world, who came to fulfil the law and the prophets, to complete revelation, and put an end to the city and Temple of Jerusalem.

But David king of the Jews driving out the people of Canaan, dwelt there with his own people; and in four hundred seventy-seven years and six months it was laid waste by the Babylonians. From king David, the first of the Jews who reigned there, to the destruction of it under Titus, were 1179 years. From the first foundation unto the last destruction were 2177 years; yet could not its antiquity, nor its immense riches, nor the spreading of the nation over the whole earth, nor the great glory of its worship, save it from destruction."

Such amazing scenes of providence, through so many ages, all expressly foretold so long before the events that corresponded with and confirmed them, afford an evidence for religion, for the Christian religion that is irresistible: and if the history of the Jews, and the oracles delivered by the prophets, the holy and inspired scriptures, were read with that attention which they deserve, it would be almost impossible not to believe in God and his Christ.

The Temple of the Jews, their Levitical priesthood, their peculiar ordinances were temporary; and having served the purposes for which they were instituted, they decayed, waxed old, wore out, and were therefore abolished, never more to be revived and observed. They were as shadows to pass away, and give place to doctrines and practices that were more substantial. They were local, and peculiar to the Jews, and could not
continue

continue when the gathering of the nations, according to Jacob's prophecy concerning Shiloh *, was to take place. The scepter was some time or other to depart from Judah, and a new and better † covenant to be made with the house of ‡ Israel, and the house of Judah.

The

* See this prophecy explained in the First Argument, and more largely in the Second Argument, p. 118—143.

† JER. xxxi. 31—34. HEB. viii. 6—13.

‡ Hence it is evident that no intire tribes were lost in the captivity. The numbers of those who came back were registered in the books of EZRA and NEHEMIAH.—“All Israel returned, and twelve goats were offered for a sin-offering for all Israel, according to the number of the tribes of Israel.”—Throughout the scriptures, old and new, the expression is ALL ISRAEL, or the house of Israel and Judah. When our Lord came, he ordered his disciples to “go first to the lost sheep of the house of Israel.” MAT. x. 6. xv. 24. St. Paul declares in the synagogue at Antioch that “John had first preached the baptism of repentance to all the people of Israel.” ACTS xiii. 24. And again

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The Temple under the new covenant is a spiritual Temple, built up
in

in the presence of Agrippa, speaking of the hope of the promise, he says, "Unto which promise our twelve tribes instantly serving God day and night, hope to come." xxvi. 7. St. Peter says, "God sent the Word unto the children of Israel, preaching peace by Jesus Christ." x. 36.—St. Paul declares that all Israel shall be saved:—"When the Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins, ROM. xi. 26. I will make a new covenant with the house of Israel and the house of Judah." JER. xxxi. 31. HEB. viii. 8. This language could never have been used of all Israel in both scriptures, if the ten tribes, if all Israel had been lost in their captivity, having been carried away into Assyria to return no more till some future coming of the Messiah.—If these tribes are yet lost, the gospel is not yet preached unto them, the new covenant not made with them, and therefore their Messiah or Christ is not yet come!—A consequence destructive of Christianity, but which cannot be inferred from any passage in the whole canon of scripture: the contrary may be proved from every place in which mention is made of Israel, the house of Israel, and all Israel,

in Christ, who is called the mountain in Isaiah : “ It shall come to pass in

Israel, after they were “ gathered out of the lands, from the East and from the West, from the North and from the South.” PSALM cvii. 2, 3.—The perpetual loss of the ten tribes, never yet returning, but remaining in some part of the earth, still preserving the distinction of their tribes, and observing their rites and ceremonies is a fiction, and a mere pretence of the Jews, supported only by apocryphal writings, and a most extravagant assertion of Josephus, who asserts that numeration is incapable of expressing the infinite myriads of the ten tribes that were in his time beyond the Euphrates—*‘Αἱ δὲ δεκά φυλαὶ πέραν εἰσὶν Εὐφράτης ἕως δευρο μυριάδες ἀπειροί, καὶ ἀριθμῶ γινώσκειν μὴ δύναμεναι.* An argument fallaciously urged to set aside the evidence for Christianity, by denying any covenant to have been made with the house of Israel, and therefore denying the Messiah or Christ to have appeared ; for when he shall come, a new covenant is to be made with the house of Israel ; when all Israel, all the tribes, the ten tribes of Israel, the house of Israel, as well as the house of Judah, will be saved. Many of both houses, no doubt, were lost in the captivity ; some revolted from the Lord, and mingled with idolaters ; others,

5

from

in the last days, that the mountain
of the Lord's house shall be established
in

from their connexions by marriage, interest, and other motives, might remain behind :— but that ten intire tribes remained, and still remain, no body knows where or how, in distinct tribes, diligent observers of their law, and waiting for the coming of the Lord, is by no means to be admitted.—Let us therefore leave it to the Jews to find out the place where the ten tribes now are, whether beyond a sabbatical river, that never rests but on the sabbath, or whether they are in Tartary or China.---Let us leave it to the Jews to shew that Israel never yet returned; that the gospel was never preached to the house of Israel; that the new covenant has not yet been offered unto Israel; and, consequently, that the Messiah or Christ has not yet appeared in the world.---How much better would it become them, and us, and all men to acknowledge the merciful goodness of God's providence, in providing for the return of fallen man to his duty, from the captivity they were under to idolatry, to oppressive ordinances and sin, REDEEMED and RANSOMED, and BOUGHT and SAVED, and admitted into a state of liberty, salvation, righteousness and truth, with a promise of everlasting happiness to all who obey

in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it*. The

obey the Author of our Salvation, the Prince of Life, who was made perfect by his sufferings, and hath obtained eternal redemption.--- Every expression made use of in the new scriptures relating to the redemption of man is to be found in the prophets, who speak of the redeeming of the Jews from captivity. Scripture language is always uniform and consistent; and to interpret scripture by scripture is a rule that ought never to be departed from. "Now thanks be unto God, who always causeth us to triumph, 2 COR. II, 14. Who giveth us the victory over sin and death through our Lord Jesus Christ, 1 COR. xv. 57."---The same Lord, the WORD of GOD, redeemed Israel and Judah from captivity, and the world from sin, and from the wages of sin, which is death.---When the redeemed of the Lord were gathered from every part of the earth, God is said, in the cxiith Psalm, to have sent his Word.---In the cxith Psalm, He sent Redemption unto his people,---and delivered them from their destructions.---God sent the Word unto the children of Israel, preaching peace by Jesus Christ. ACTS x. 36.

* ISAIAH ii. 2. See also MICAH iv. 1.

same

same is the stone cut out without hands, which struck the image, in the vision of Nebuchadnezzar, upon his feet, which were iron and clay, and broke them in pieces* : The head corner stone, which the builders rejected †. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building, fitly framed together, groweth unto an holy Temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit ‡.

Thus we see the Temple of God under the Christian dispensation is the whole collective body, the universal church, consisting of converts from Jews and Gentiles, the

* DAN. ii. 34.

† PSAL. cxviii. 22.

‡ EPHES. ii. 19---22.

cherubim

cherubim or four animals of St. John *.

In a less general sense every Christian society is the Temple of God. They are God's building.—“ Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? —The Temple of God is holy, which Temple ye are †.”

Not only the universal church, and every society of Christians, but every individual Christian is the Temple of God. “ Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God ‡?”

As is the Temple, such are the sacrifices, pure and spiritual, and rational and moral; for Christians are required to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable ser-

* REV. iv. 7, 8. † 1 COR. iii. 9, 16, 17.
2 COR. vi. 16. ‡ 1 COR. vi. 19. 2 COR.
v. 1.

vice.

vice *. Through Christ we are commanded to offer the sacrifice of praise to God continually, even the fruit of our lips, giving thanks to his name. To do good, and to communicate, forget not ; for with such sacrifices God is well pleased † ; which St. Paul declares to be an odor of a sweet smell, a sacrifice acceptable, well-pleasing unto God ‡. St. Peter connects and unites the different ideas of Temple, priesthood, and sacrifice, in his description of the church of God under the gospel :---“ Ye, as lively stones, are built up a spiritual house, [the Temple,] a holy priesthood, [the sacrificers,] to offer up spiritual sacrifices, [purity, benevolence, and gratitude,] acceptable to God by Jesus Christ.—Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew

* ROM. xii. 1.

† HEB. xiii. 15, 16.

‡ PHILIP. iv. 18.

forth

forth the praises of him who hath called you out of darkness into his marvellous light *."

This is the genuine constitution of the Christian church, the only Temple, the only priests, and sacrifices † Christians can reasonably expect till the ultimate completion of prophecy, and the time of the restitution of all things shall arrive; when a city, formed of the purest and brightest, as well as immutable materials, shall

* 1 PET. ii. 5, 9.

† How different are these truly Christian sacrifices from the Antichristian Popish sacrifice of the mass! A motly system of absurd delusion and artful imposture; in which the antiquated and abolished services of Judaism, and the polluted, and detestable superstitions, and idolatry of the Pagans are evidently adopted and conjoined.---A sacrifice absolutely repugnant to the whole frame of pure and unmingled Christianity, and subversive of all its sacred and important intentions! A sacrifice which can answer no purpose so effectually as that of shewing that the real sacrifice of Christ was a service equally ineffectual and insignificant.

descend

descend out of heaven from God, the new Jerusalem, prepared as a bride adorned for her husband.---In this city there is no Temple; for the Lord God Almighty and the Lamb are the Temple of it. This city will have no need of the sun, neither of the moon to shine upon it; for the glory of God will enlighten it, and the Lamb be the light thereof. The throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads;---the Lord God giveth them light, and they shall reign for ever and ever.---Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city*.

Seeing then that all earthly temporary things are to be dissolved,
 “† what manner of persons ought ye to be in all holy conversation and

* REV. xxi. xxii. † 2 PET. iii. 11---14.

godliness

godliness, looking for and hastening
unto the coming of the day of God?
---Wherefore, beloved, be diligent,
that ye may be found of him in
PEACE, without spot, and blame-
less."

F I N I S.

B O O K S

WRITTEN BY THE

REVEREND DR. SHARPE,

MASTER of the TEMPLE.

AN Argument in Defence of CHRISTIANITY, taken from the Concessions of the most antient Adversaries, Jews and Pagans, Philosophers and Historians; in which is shewn the different State of Infidelity in those early Times from what it now is: To which is added an Apology for some of the first Christian Fathers, with some Remarks upon the Genuineness of the Four Gospels.—Octavo; for J. Millan, 1755.

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the President and Governors of the City of London Lying-in Hospital for married Women, at Shaftesbury House, in Aldersgate-street.—Printed by C. Say, for the Charity, and sold at the Hospital.

THE IMITATION OF CHRIST. A Sermon preached before the Vice-Presidents, Stewards, and Trustees of the Westminster Hospital, or Public Infirmary, in James-street, Westminster, at the Parish Church of St Margaret, on their Anniversary Meeting, April 12, 1764. Published at the Request of the Stewards.—Quarto; for Doddsley, Henderfon, and Whiston and White, 1764.

In the Press by the same AUTHOR,

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